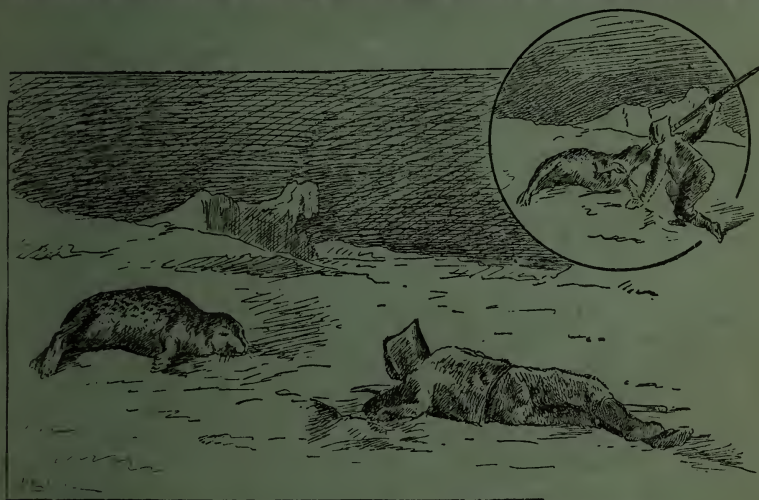


The Esquimaux



Their Life, Customs
and Manners ❧ ❧

READ "NORTHERN LIGHTS AND SHADOWS"

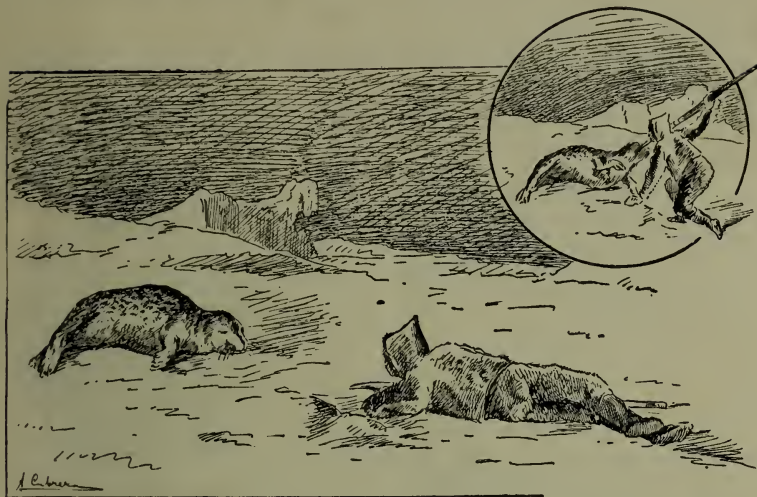
The EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA



Queen's University at Kingston

NOTICE TO
KODAKERS

Visitors with Cameras are hereby warned that the Esquimaux sometimes object to being photographed, especially when no prior request has been made. The administration cannot be held responsible for any unpleasantness which may result from this cause. The possibility of such an occurrence, however, may be usually avoided by coupling a courteous request with a small gift to such as it is desired should pose as subjects.



THE ESQUIMAU GAMES

Are of the most primitive character, but are, nevertheless, amusing, especially when well understood. For their due appreciation, some explanations are necessary. Chief among them is the:

I. **Awngniack=Mooalowit.**—Which demonstrates the Esquimaux' method of hunting seals upon the ice-floes. In this game one Esquimaux simulates the seal, while another, armed with his ivory-tipped harpoon, crawls stealthily upon him. The seals usually sleep near the margin of the ice-pan, from which position, at the least alarm, they may take to the water. Their naps endure for only about 30 seconds each; and during their moments of wakefulness, the hunter, always upon the alert, must so exactly imitate their movements as to awaken in them no suspicion of his presence; otherwise he loses his prey. In the representation of the hunt, the hunter, after killing his seal, draws it to the center of the ice-pan, where he proceeds to skin it and divide its fat with his companions, in the typical Esquimaux manner.

II. **Neeuk.**—A curious method of wrestling, in which the wrestlers lie upon their backs, with arms tightly interlaced. The wrestling is done entirely with the legs in midair, and the more expert or stronger of two participants forces his adversary to describe an amusing somersault.

III. **Namargaak.**—This game illustrates the method employed by a successful hunter to transport the body of a reindeer. In the game, two men lie upon their backs, each holding the other by the feet. The hunter crawls under their interlaced legs, raises this improvised reindeer upon his back and carries it to his igloo.

IV. **Koak.**—The method of carrying the frozen body of a seal, combined with a bit of Esquimau pleasantry.

V. **Oopowtiyuk.**—A combat of toes, one of the most ancient and amusing of games, which, originating with the Esquimaux, has been adopted by and may be found among almost all the primitive races.

VI. **Unatanuk.**—A singular tug-of-war, in which the actors are supposed to represent seals quarreling over their dinner.

VII. **Unatatuk=Nootaak.**—Another primitive tug-of-war.

VIII. **Peddlelooks.**—Exhibiting the Esquimau snowshoes, and showing how they are worn and used.

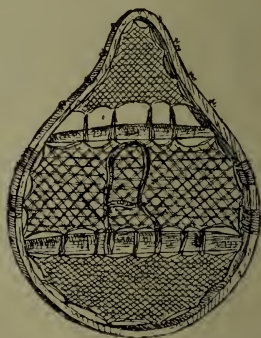
IX. **Misheetak.**—Esquimau leapfrog, which differs somewhat from the civilized games.

X. **Sikooliatchiuk.**—"The race of the pen-guins;" a race upon the knees alone, the feet being sustained by the hands.

XI. **Panguliak.**—"The seal-race;" in which the participants simulate seals. They lie flat upon their stomachs, with their feet clasped by their hands above their backs. Maintaining this position, they give an illustration of the most singular method of locomotion ever adopted by the human species.

XII. **Ikosimigatuk.**—A race upon toes and elbows, the head being supported by the hands.

XIII. **Sheetoomiak.**—A sitting-race which the Esquimaux are fond of performing upon the ice.



HUNTER ARMED WITH THE "NOOKCHAK."

XIV. **Pakigomigaoot.**—Wrist-wrestling.

XV. **Ingcuddlelawyuk.**—"The Esquimau race." It is performed while sitting with legs and arms upheld in midair.

XVI. **Nanook = Nootown-gituk.**—The dance of the white bear.

XVII. **Khimik = Nootaak.**—The dance of the old dogs.

XVIII. **Achovik.**—The snow-dance.

XIX. **Kan-y=uk.**—A ceremonial dance of very ancient origin; probably, in former

times, first used as a means of conjuring "good hunting" during times of scarcity of game; now curiously incorporated by some of the Esquimau tribes in their merrymaking at a betrothal.



ESQUIMAU DOG-WHIPS.

kavika, which are given at the close of the ceremony by the tribe, are two of the most ancient of Esquimau songs.

XX. The ceremony of presenting gifts to the tribal conjurer. The chant of the conjurer is the one employed today by the Medicine Men of Hudson's Straits to drive away an epidemic. The *Ingitagosik* and the *Ik-*



A SUMMER SEAL-HUNTER.

The London Sunday Special says: "Apart from its human interest, and that is indeed its strongest feature, the volume should be studied for its authoritative descriptions of the country and the inhabitants."



READ "NORTHERN LIGHTS AND SHADOWS."

THE ESQUIMAUX' CEREMONIES

The Esquimau's love of a feast is well known, and they combine it with and make it the *pièce de résistance* of every ceremonial occasion.

Their principal ceremonies are:

I. "**Chakanik-Kiami-pitahungiluk**," or feast of adieu to the sunlight, which is celebrated at the commencement of the winter night. The announcement is made by the tribal conjurer, who, with the chief, unites the tribe, and invites them to witness the solemn lighting of the *kotalik* for the winter. The tribe chants the song of adieu to the sunshine, after which the conjurer, with his primitive apparatus of wood, illuminates his lamp of seal oil. Then follows the dance of adieu to the sun with a wierdly chanted accompaniment. The dancing and chanting terminated, the tribe forms in procession, conducted by the conjurer and chief, and passing before each igloo and topek, solemnly lights the lamp within, with a prayer to assure it from a scarcity of oil. The fête is ended by a feast composed of raw fish and meat, and by divers games and amusements.

II. "**Chakanik-Kiami-Pitalik**" is the feast of the return of the sun, a time of great rejoicing, during which all the lamps are solemnly extinguished.

III. The "**Pitigatsak**" is the celebration of the entry into the world of a newly-born Esquimau. The infant, dressed in gala attire, is confided to the arms of the chief of the tribe, who presents it to all his subjects. A circle is formed, the center of which is occupied by a stone lamp filled with seal oil. The conjurer then anoints the child's hands and feet with the oil, that the hands may be strong and honest and the feet swift and unfailing. This is followed by tribal chants, and the child is then passed from hand to hand, each one expressing a wish for its future welfare. The inevitable feast follows, and games and dancing mark the close of the occasion.

IV. "**Pitsaghek**," or promising in marriage, is less important and solemn, but more amusing than the ceremony of marriage. It partakes somewhat of the latter, to which it is often but the prelude, both ceremonies frequently occurring within the hour. The young man who desires to take unto himself a wife must demand the permission of the chief of the tribe, and, if fortunate, is presented by the latter to the mother of his heart's object. If the mother is willing to listen to him, the presentation is followed by the discussion of the number of skins which she shall receive as the price of her daughter's hand. An understanding upon this important point being arrived at, the young man must at once present to her the number of skins agreed upon. She thereupon examines their quality, and,

if satisfied therewith, a more important feature follows, to wit: a foot-race between the contracting parties. This ancient primitive custom, so absurd in appearance at the first blush, is really excellent in its wisdom and effect, tending, as it does, to prevent forced or unequal marriages. The distance to be run must be agreed upon by the bride-to-be, and she has the advantage of a start equal to one long pace for each year of difference between her age and that of her aspirant's. Thus, if the young girl were 17 years old, and the young man 23, she would start from a point six paces in advance of him. The extent of the race-course is marked by men with harpoons stationed at each end of it. The young man must catch her before she reaches the goal, or he loses both the girl and his sealskins. If he is successful, the race is followed by the "*Kan-y-uk*" dance, in which the young man is the chief participant. Should the

V. "*Katititak*," or marriage, then be celebrated, the young girl is reconducted to her mother's igloo, where she is dressed in the marriage garments peculiar to married women. From her home she is taken to that of her husband, accompanied by the tribe chanting the wedding songs. Arrived there, each one present congratulates the bride and groom; which formality accomplished, the day is closed with feasting, games and dances.

The Dundee Courier says: "Told in a style that is irresistibly attractive and pleasing, while the dramatic power displayed is of a very high order, each of the tales presents a fascinating picture of Esquimau life, and appended to the volume are a few quaint specimens of Esquimau folklore. These admirable stories are well worthy of careful study."



READ "NORTHERN LIGHTS AND SHADOWS."

THE VILLAGE PROPERTIES

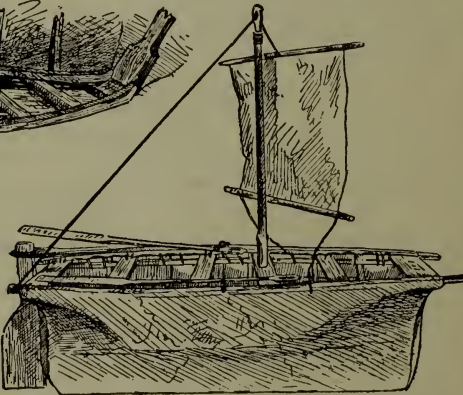
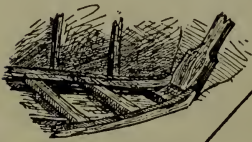


A. Chana

The **Kayaks**, in the management of which the Esquimaux are very expert, are the sealskin canoes employed for summer seal hunting. Their framework is composed of small pieces of wood and bone skillfully joined by lines of sealskin, and the whole carefully covered with sealskins so well



sewn together as to be water-tight. The equipage of a kayak consists of, first, a long, narrow, double-bladed paddle, whose narrow dimensions (due to scarcity of timber having a greater diameter) is often eked out by strips of whalebone pinned to each edge; second, a harpoon for throwing, which, by an ingeniously constructed device, detaches its point after striking, at the first plunge of the wounded animal. This point is attached to a



A. Chana

THE "OOMIAK."

long sealskin thong, at the other extremity of which is a float made of an inflated sealskin, which prevents the wounded animal from escaping or sinking. The hunter, after striking a seal, recovers the wooden harpoon handle, and, upon the reappearance of the wounded animal, slays it

with a second harpoon, which is constructed on different principles and is used only for killing. Each kayak also usually is provided with an implement resembling a gaff, with a knife, and with a shallow dish for holding the coiled sealskin harpoon line.

When the hunter has killed a seal he tows it to the nearest ice-pan, when he skins it, quarters it, and stows it away inside his kayak.

Kayak-hunters usually voyage in pairs, as it is dangerous for a single hunter to attack a white bear, a walrus, or a whale. Too great confidence or neglect of this precaution has sometimes resulted in fatal accidents.

The **Oomiak**, or "woman's boat," is used only for moving camp. It is represented in the exhibit by small but perfectly constructed models, the full-sized *Oomiak* being too large to admit of transportation with the exhibit. These boats, 30 to 40 feet in length, are constructed much in the same manner as the kayaks, but are entirely open, and are equipped both with oars and with sails, the latter usually made of the tanned intestines of seals.

The **Esquimau dogs** are of the pure wolf race. One of those in the exhibit, "Shooky-Shooky" by name, is a perfect Arctic wolf in appearance, and is said to have been captured wild when a cub. It sometimes happens

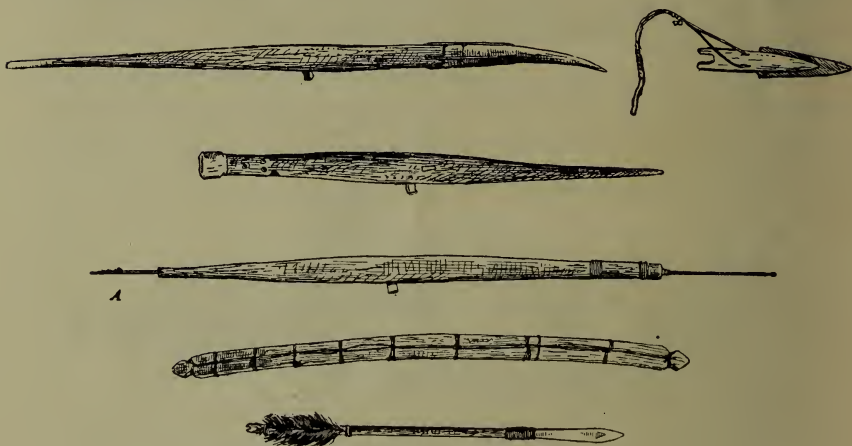


that Esquimau dogs stray from home, live for a time with their savage brethren, and then return again to their captivity. In this way, and by the occasional capture of wolf cubs, the race is maintained by the Esquimaux in purity and vigor. These intelligent animals are unequaled for hunting purposes, as, besides being exceptionally keen at scenting game, they are so brave and strong that they will unhesitatingly attack the largest and most ferocious of animals. They become almost unmanageable when in sight of seals, bears or reindeer, and the system of harnessing employed by the Esquimaux permits the driver of a sledge to set his team of dogs at liberty by one pull at the sealskin loop which attaches the long traces to the sledge.

A team of these dogs, without other aid, are quite able to tear down a white bear or a musk ox. They are especially valuable to the Esquimaux for winter seal-hunting, as without their aid no hunter could discover the seals' blowholes in the ice.

The last species of hunting is the hardest of the Esquimau's labor, and is often attended by suffering, privation, and sometimes also by fatal consequences. Having discovered a blowhole, the hunter clears away the snow, slightly enlarges the aperture in the ice, builds him a seat of snow, straps his knees together that no rustling of his garments may alarm the seal when he comes to breathe, and, without motion, waits, with uplifted harpoon, for the eventful moment when he may strike. Sometimes he must wait for hours, and, with a temperature of 50° below zero, it is easily

understood that this is a trial requiring the greatest fortitude. The hunter must not only resist the Polar cold, but must be continually on the *qui vive*, yet silent and immobile; for the least noise or the slightest inaccuracy when dealing the stroke with his harpoon inevitably causes the escape of the seal. *Upik*, one of the older members of the tribe exhibited, has lost the use of one of his hands through having it frozen while hunting; and others sometimes have lost their lives in this manner.



ESQUIMAU WEAPONS

The **komatik**s are the sledges made of wood procured from the Hudson Bay Company, or from whaling vessels, in trade, or from the wrecks of the ships of unfortunate explorers. There are no nails used in their construction, the framework being held together by thongs. The runners are



usually shod with whalebones. In good weather, with good ice, a dog-team and sledge can journey 100 miles per day.

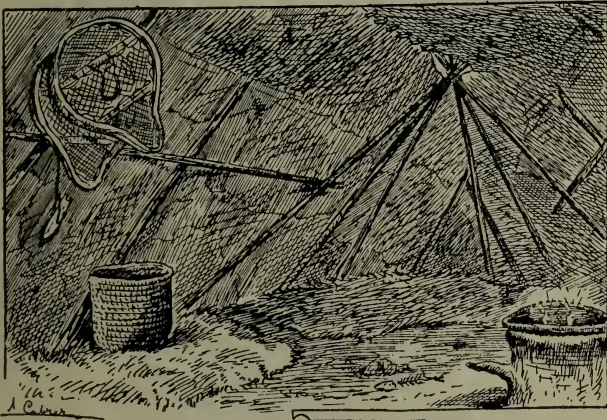
The "**topeks**" are the sealskin tents in which the Esquimaux live during the short summer, when the snow-igloos would be uninhabitable, because of the dampness caused by the melting snow. They are quite different in construction from the tents of any other aborigines, and the arrangement of their supports, the ordinary ridgepole being lacking, is worthy of notice.

The **Whalebone Igloo** was brought in its entirety from near Cape Chudleigh, and is reconstructed exactly as occupied by its inhabitants on

Hudson's Straits. The windows of Esquimau igloos are fashioned either of sheets of clear ice, of mica, or of tanned seal-gut.



The **snow-igloos** are constructed to illustrate as nearly as possible the typical winter habitations of the Esquimaux. They have been sometimes misnamed "ice-igloos" by explorers, as, shortly after their construction, the interior warmth and the external cold produce a natural change and convert them into ice. The snow-igloo is constructed of keystone-shaped blocks of snow skillfully piled one upon the other to form a hollow dome. A



THE INTERIOR OF A TOPEK

block of clear ice or of mica is placed on one side to serve as a rude window. A comfortable snowhouse can be constructed by an experienced hand in 20 to 30 minutes of labor. The temperature of the interior of a snowhouse, lined with furs and occupied, and with the oil lamp burning, quickly rises to 80°, and even to 90° Fahr.

The **kotalik**, or stone lamp, burning seal oil with a bit of Arctic moss for a wick, is the only means employed for both lighting and heating. For cooking, the Esquimau at home has but little need. He boils the flesh of the white bear, but nearly all other food, whether flesh or fish, is eaten raw.



The **nourriture** of the Esquimaux in their homes consists principally of seal meat, reindeer venison, codfish, salmon and trout. The flesh of the whale and porpoise, and of the white bear, is also very acceptable to them. When game is abundant they suspend it from poles in the sun, not only to keep it from the

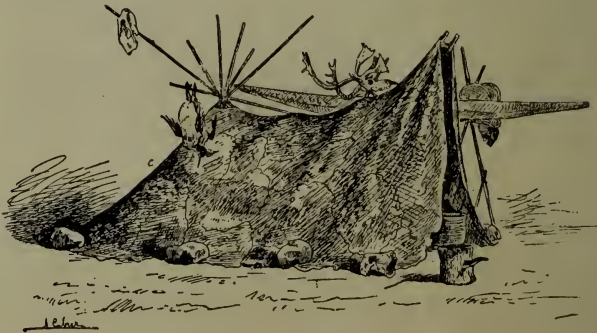
reach of the dogs, but also to dry it, but without salting it. Game birds, deer horns, skulls, and other trophies of the chase, also are suspended from the poles of their topeks as a rude but not inartistic decoration.

The **Ivory Carvings** exhibited and sold at the booth are all authentic work of the Esquimaux, and are really admirable, when one considers



ESQUIMAU BASKETS AND STONE LAMP.

the crudeness of the tools employed to make them. Some of them, especially the kayaks, compare favorably with the ivory work of the Japanese. These carvings illustrate the fact that the Esquimaux are conventional rather than imaginary; which argues against their being of Japanese origin.



It is often asked, "Are not the Esquimaux descended from the Japanese?" One might ask equally as well, "Are not the Japanese descended from the Esquimaux?" Esquimau relics have been found in the United States as far west as the Mississippi, from which it has been argued that the Esquimaux inhabited America long before the advent of the red man. Wars with the Indians, love of peace, and the pursuit of game, probably led them to abandon the temperate zone for the Arctic.

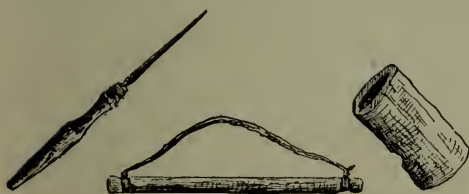
The **needlework** of the women, also exhibited and sold at the booth, would do credit to any woman. Before sealskin is sewn, it must be softened

by chewing, and this fact probably explains the whiteness of the Esquimau's teeth. The thread employed is the sinew of the reindeer or of the porpoise. So skillfully are the skins sewn with this that the seams made are perfectly impermeable. Ladies will be interested to notice that the Esquimau women hold their needles in a manner entirely

strange to them. The Esquimau waterproofs, made of tanned intestines, and waterproof sealskin boots, are interesting specimens of their skill, as also are the beaded sealskin purses and slippers.

Those who may desire a more intimate knowledge of Esquimau life and customs than is contained in this little brochure, and who may wish to combine amusement with instruction, will find both in perusing the pages of *Northern Lights and Shadows*, a collection of stories by Graham Taber. Many of the tales related are founded upon incidents in the lives of members of the tribe exhibited; in the village also will be found Oboloriak, one of the three Esquimaux from whom the author obtained the collection of *Esquimau*

folklore, which is comprised in the volume. Koliliguk and Nusowyualik have gone to join their fathers. Copies of the book may be obtained at the booth, or from Greening & Co., publishers, 20 Cecil Court, Charing Cross Road, London, W. C.



ESQUIMAU DRILL.





THE ESQUIMAU VILLAGE

Is composed of eight complete families, men, women and children, brought from the North of Labrador, the sub-peninsula embraced between Ungava and Siglick bays. In stature they are in perfect accord with the descriptions furnished by Arctic voyagers, the average height of the men being 5 ft. 1 in., and the average breast measure 42 inches. The height of the women seldom surpasses 4 feet, but their other proportions are as liberal as those of their male companions. These proportions are accentuated by their quaintly-fashioned garments of sealskin, in which each man might pose as a Santa Claus (sans the beard), while the rosy-cheeked women, in their long *akaliks*, present a doll-like picturesqueness impossible to describe.

Montouyek, "He who wears a cover," is the chief of the *Ukasiksaliks*, and a noted hunter of the bears and walrus. **Tapika-pinnik**, "He who can lift a mountain," enjoys the distinction of being the tallest living Esquimau, measuring in height 5 ft. 6 in. If the legend is true, he is the direct descendant of a very small but powerful chieftain of ages past, whose herculean strength enabled him, at the formation of the Village of Uivak, to transport to the valley from the heights of lofty Kig-la-pait, the enormous funeral block of Nouyasivivik, a stone weighing some hundreds of tons. **Tapika-pinnik** is a living example of the widespread prevalence of domestic infelicity, and, despite his size and strength, can bear witness that, even in

the Polar extreme, may sometimes be found the "henpecked" husband. It is said that his sole reason for joining the Exposition colony was because of the means it offered for escaping from the ferocity of his aged wife, who, fortunately, was visiting his relations in a neighboring tribe at the time of the expedition's passing. Chakanik, "He with the face like the sun," so named because of his unfailing good humor, had quite a different reason for leaving his nativeland. Being shown, aboard the ship, the photographs of some celebrated stage beauties, he at once decided to come. And now Chakanik hopefully awaits the appearance of the photographs originals whose pictured charms have subjugated his savage young heart and captured his affections.

The violent death of Chakanik's father affords a striking example of the Esquimau's innate sense of justice. During many years the good man managed happily with his three wives, but as time began to tell upon their usefulness, he decided upon taking to himself a fourth. Now, the manner of procuring a wife at Kikkertaksoak is by purchase, and having finally chosen one to his liking, he bargained for her and took her home, promising to pay the agreed number of sealskins at the next spring seal-hunt. Some time later, the girl's father presented his claim, but received abuse instead of sealskins, the old hunter pretending that the article did not suit, and offering to pay but half the number of sealskins he had first agreed upon. Thereupon the injured creditor convoked the tribe, and after due deliberation the delinquent debtor was declared a nuisance, his action being pernicious to all honest men. With full authority to abate the same, the creditor a second time pressed his claim, harpoon in hand; and that he succeeded, not in collecting the debt, but in purifying the moral atmosphere, four weeping widows still bear testimony.

For the good renown of the Esquimaux, it must be said that instances of bad faith are rare, and that not from the fear of chastisement. The Esquimau, when not too civilized, is naturally sincere, and is proud of his truthfulness and honesty. His word, in general, is better observed than is the bond of his civilized brother. He is not a warrior, but a lover of peace and is ardent in his domestic affections. Mistreatment of wives or of children is unknown and incomprehensible to the Esquimaux, though to animals they are not always kind.

Nancilenek is the granddaughter of Montonyek the chief; but, as her regular features and rosy complexion show, she is but half an Esquimau; her father having been a white man in the employ of the Hudson Bay Company.

Oboloriak, the chief of the Siglick tribe, is a skillful carver of ivory and one of the most expert throwers of the harpoon, despite his fifty years of age. Niniuk, his daughter, is a good example of a full-blood Esquimau belle. She is sixteen years old.

Koliliguk, perhaps the most intelligent of the men, has expressed himself and his ideas in "Northern Lights and Shadows," to which both he and Oboloriak have contributed folklore tales.

Esther-Enutsiak, the daughter of Montouyek and his wife Ananak, has enjoyed more advantages than the others and speaks and writes English fluently.

John Oliver Pudjutik is the interpreter of the colony, having been for many years a valued servant of the Hudson Bay Company at Davis Inlet.

The members of the colony have brought with them from their far homes all of their earthly possessions: dogs, harnesses, sledges, kayaks, topeks, furs, harpoons, nooiks, nookehaks, stores of seal oil, dried meats and fish, of horns, whalesbones and ivory, culinary and household utensils and other curious kniekknaecks which will merit the attention of the visitor.

The land from which these people come is north of the northern growth of trees, but a two days' voyage by sledge to the southwest enables them to procure wood of sufficient growth to serve for the construction of kayaks and topek poles. Their only other source for procuring wood is from the Hudson Bay Company. The principal articles of exchange sought by the Esquimaux, given in the order of relative importance to them, are: tobacco, guns, powder and shot, molasses, blankets, wood, and lastly, ship bread. Food is far from being the first requirement, from the point of view of the Esquimaux; far more precious to him than meat or drink is his greatest of needs, tobacco.

The **Esquimaux Language** partakes of the polysynthetic structure of most of the American idioms, being characterized by the faculty of expressing by one word a complete phrase or sentence which in other languages would require the use of several words. This is effected by means of a primitive or root word to which partial or imperfect words are attached. One primitive word may in this way become the root of a hundred or more derivatives. The idiom of each tribe differs slightly from those of its neighbor, but there is less difference perhaps than exists, for example, between the Danish and Swedish languages.

The language of the Labrador Esquimaux, by an adaptation of the Roman alphabet made by the Moravian Missionaries has been reduced to writing, and many of the Esquimaux have acquired the art of reading and writing in their own tongue. The Esquimaux publications of the mission society, all of which are purely religious in character, now amount to some twenty small volumes.

The Bookman says: "New ground is broken by Mr. Taber, for he tells us tales of the quaint little people who inhabit the Arctic and sub-Arctic zones. The incidents are realistic, yet picturesque, and the pages of Esquimaux folklore at the end have a decided value of their own."



CAUSERIE SCIENTIFIQUE

Translated from the French of Professor Eugene Pitard.

Many geographers little current with ethnographic subjects class under the name of Esquimaux not only the true representatives of this race inhabiting the Arctic regions of North America, but also a goodly portion of the indigines of Northern Siberia. Of the latter, perhaps the Tchoutchis alone may be considered as akin to the Esquimaux. The true area of distribution of the Esquimaux comprises Greenland, Labrador, the shores of Hudson's Straits and Hudson's Bay, the North of Alaska, and in Asia, the Bay of Anadyr, where lives the Onkilones. The Greenlanders are the best known, and anthropologists admit that the types remaining the most pure today are those of Western Greenland and of Northern Labrador. Outside of these two territories, there has been a great mixing of blood, notably with the Danes in Greenland and with the Indians in Alaska.

The pure Esquimau is of short stature, the men seldom exceeding 1^m, 58 (5 ft. 2 in.) and the women 1^m, 53 (4 ft. 10 in.). Crossing the blood results in an increased height and a lessened corpulency. The skin is of a clear brown color, resembling *café au lait*; the hair is black, straight and falling evenly from each side of the head; the beard is rare; the eyes are brown and slightly oblique; the face is broad and flat, but with cheek-bones well developed; the nose is generally small and flat. Among individuals of mixed blood the nose is usually aquiline.

The Esquimaux are dolichocephales; that is to say that the diameter antero-posterior of the skull greatly exceeds the transversal diameter. This is most noticeable among the Greenlanders. The nasal apertures are very narrow and the comparative breadth and length of these place the Esquimau in a group apart from all other races.

Reliable measurements of Esquimaux' skulls are rare, but from those which have been made it would appear that the Esquimau is characterized by great simplicity. The frontal lobe of the brain is relatively much smaller than that of Europeans, and in particular the third frontal circonvolution, the cerebral organ of language, presents but a feeble development.

The teeth are well formed and strong, but among the aged are often found to be badly worn. This probably is due to the Esquimau method of softening skins by chewing them.

The origin of the Esquimau race is one of the most interesting of questions to the Anthropologist and Ethnologist. It is thought, and with considerable reason, that they are descendants of prehistoric populations or the dolichocephalic type, who at the end of the paleolithic epoch (the age of stone) inhabited such portions of Western Europe as were not covered by the glaciers. This opinion, based upon the similarity of physical types, is

held by our most eminent anthropologists; but it obliges them to admit the existence, in prehistoric times, of an isthmus connecting Europe with America. At the time of the retreat of the glaciers, the reindeer, who were then so abundant in the South of Europe, retreated to the northwest in search of colder climes; and the people, who had such urgent need of that animal, followed their emigration; from which followed the population of Eastern America.

The Esquimaux are rapidly diminishing in number, owing to the ravages which phthisis is making among them. They are the most peaceful and hospitable of men, and their character offers much to admire.



AN ESQUIMAU MARRIAGE.

As for the Esquimaux's Life and Customs, read
"NORTHERN LIGHTS AND SHADOWS."

Extracts from British Reviews

Literary World.—"Those who enjoy characteristic studies of this or that country will read with pleasure the sketches entitled 'Northern Lights and Shadows,' by Ralph Graham Taber."

Sunday Special.—"Apart from its human interest, and that is indeed its strongest feature, the volume should be studied for its authoritative descriptions of the country and the inhabitants. Mr. Taber has trodden a virgin field as a writer of fiction, and to all such as go outside the well-beaten tracks, verily there should be great reward."

Dundee Courier.—"Told in a style that is irresistibly attractive and pleasing, while the dramatic power displayed is of a very high order, each of the tales presents a fascinating picture of Esquimaux life, and appended to the volume are a few quaint specimens of Esquimaux folklore. These admirable stories are well worthy of careful study."

Pall Mall Gazette.—"Mr. Taber's simple but graphic manner of writing enables us easily to conjure up the scenes which he puts before us, and obtain a vivid impression of life in the Arctic zone. One of the most interesting features of the book is the collection of Esquimaux folklore tales. Of the stories of the author's own creation, 'An Arctic Etching,' a poignantly realistic description of the experiences of a castaway on a desolate glaciated island in the far North Sea—stands easily first."

The Bookman.—"New ground is broken by Mr. Taber, for he tells us tales of 'the quaint little people who inhabit the Arctic and sub-Arctic zones.' The incidents are realistic, yet picturesque; and the pages of Esquimaux folklore at the end have a decided value of their own."

Liverpool Post.—"Some of the stories strike a minor, plaintive key, others a tragic note, but all of them are clothed in simple, direct diction, with touches of that beautiful imagery which seems to be part of the life and being and surroundings of the little people of the Far North."

The Dundee Advertiser.—"If memory serves, it is the first of the kind, and therefore possesses the interest attaching to a revelation of something not merely new, but surprising, and in some respects beautiful. For instance, 'Kamialuit,' which introduces an Esquimaux boy, is a mere sketch, but the sense of atmosphere and whiteness of snow is curiously charming. 'Esther-Mik' is a love story which defies any attempt to indicate its engaging disposition. But the chief value of these tales lies not simply in picturesqueness, striking as that is, but in what they convey of the nature of the inhabitants of that far region, their customs and folklore. On these the author is reliably informed."

The Morning Leader.—"Possibly there is a tendency on Mr. Taber's part to idealize his characters, but he certainly manages to convey a sense of 'atmosphere.' Moreover, he knows how to select and make use of those simple yet infinitely pathetic incidents of everyday life which stand out from their dun-colored surroundings in heightened tragedy."

The Telegraph.—"The stories are very simple, but effectively told. The field is an almost untrodden one, and may yield other harvests in response to Mr. Taber's ploughing. Mr. Taber's estimate of the missionaries and their work, we may note in passing, is high and very different from that of Nansen."

The Glasgow Herald.—"The reader is brought intimately in contact with a race living at terrible odds with nature. Many interesting, if also pathetic, things are told about the dwellers on these famished ice-plains. As for the general reader, the volume will hold his attention from the first page to the last."

The Bookman.—"There is a special charm in a well-told short story. Mr. Ralph Graham Taber, is, to me, a new writer. If he can tell a long story as well as he can sustain a short one, he should make his mark. I congratulate Mr. Taber on his skillful work."

The County Gentleman.—"Mr. Taber wields a picturesque pen, and there is some really admirable writing in the book under notice, the descriptions of Arctic scenery and environment being especially well done. Full of human interest is 'The Weather Light,' and most touching also is 'An Arctic Etching.' 'God's People,' and 'The Cancelling' afford other instances of the literary skill with which Mr. Ralph Taber has endeavored 'by these tales pleasantly to convey a true idea of northern life.' In this attempt he has been completely successful."

Northern Lights and Shadows and Esquimau Folklore

BY RALPH GRAHAM TABER

A COLLECTION OF NORTHERN STORIES, DEALING IN AN
ENTERTAINING FORM WITH ESQUIMAU LIFE
AND CUSTOMS.

Published in England by GREENING & COMPANY, 20 Cecil Court,
Charing Cross, London, W. G.

